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Jesse W. Hoover

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Volume LVIII

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Number 3

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"Grace To Help"

Wilhelmina Haines

"Grace to help"—
How much we need it!
Ev'ry passing hour and day.
Ev'ry instant, ev'ry moment
"Grace to help."
Fervently pray.

"Grace to help"—
Let us come boldly,
Fearless to the throne of God,
There we may obtain His mercy,
"Grace to help"
In time of need."

"Grace to help"—
Sweet promise ever,
Pledge of our most faithful Lord,
Written for all those who need it,
"Grace to help!"
Oh, blessed Word!

"Grace to help"—
Some would reject it
All-sufficient in themselves;
I am helpless! Jesus save me!
"Grace to help"
My soul implores.

"Grace to help"—
In my peculiar,
Strange and diff'rent kind of need
From all others who may seek it,
"Grace to help"
Will there succeed.

"Grace to help!"
An individual
Care for those who crave it so,
Is imparted when we boldly
"Grace to help!"
Cry as we go.

"Grace to help"—
Let us exalt this
Precious Spirit from above
Come to reign in us and give us
"Grace to help"
And pow'r to love.

"Grace to help!"
Oh, yes I know it
More than grace to me shall be;
In this promise of my Father,
"Grace to help"
My God I see.

"Grace to help"—
Oh, grace of Jesus!
Come down as the dew of Heav'n;
Breath of fragrance from the Home-
land,
"Grace to help,"
To us be giv'n.

"Grace to help"—
No pen can ever
Near describe grace as it should;
Ask and ye shall all receive it,
"Grace to help"
All that ye would.

Relief and Service News

Sponsored by Relief and Service Committee

COMMITTEE MEETING

The Relief and Service Committee of the Brethren in Christ Church met in Chicago the day before the MCC Convention to review and approximate the needs and outline the program between now and the convening of General Conference.

Future Needs and Program

In canvassing the needs of relief and dependency, we found a very urgent situation in this phase of the Brethren in Christ work. As it appears now there will be a very definite step-up in both the relief and dependency requirements. Our committee, therefore, urges added liberality on the part of each district in behalf of this work.

The Mennonite Central Committee has made repeated requests for Relief Workers, both for home work and for foreign work. Last year they sent out 68 workers to foreign lands. During the next six months they anticipate to send out about 40 more. They are requesting the Brethren in Christ Church to furnish a number of these relief workers. Any one responding to this call must first of all be a Christian. He or she must be willing to give a minimum of one year to the work, while two years are preferred. All expenses will be met by M.C.C. and an allowance of \$10.00 per month will be given. At present relief workers serve in the United States, Puerto Rico, Paraguay, Egypt, Balkans, Western Europe, Britain, Near East, China, and India. If you are interested in this work, please correspond with Jesse W. Hoover, Nappanee, Indiana.

Resolution re: Special Contributions

Your committee gave further consideration to the recommendation: "contributions from deferred men," Art IV, Item 2, Pfr. 23, of 1944 General Conference Minutes which has to do with encouraging a liberal contribution on the part of deferred draftees. "not only that the work may be adequately supported but also in order that we may further approach an equality of sharing as brethren in the program;" and,

Whereas, on the floor of conference the question was raised whether this should apply to the regular district quota; and,

Whereas, sentiment was expressed that this would largely relieve others from sharing in the relief and service program; and,

Whereas, a recent census of our brethren in camp indicates that there will be need and appreciation for financial assistance for their rehabilitation to civil life; and,

Whereas, there have been some liberal contributions in accord with the above recommendation; therefore,

Your committee adopts the following subject to the confirmation of General Conference;

Resolved, that we hold such contributions from deferred draftees in a separate fund to be used for the rehabilitation of the CPS boys; and that we further encourage liberal contributions to this fund—on the part of those who are deferred from the draft as well as other individuals interested in this rehabilitation program; and,

We suggest that all districts raise their

set quota for CPS and Relief by their previously adopted methods.

Relief and Service Committee,
Henry G. Brubaker.

ANNUAL FINANCIAL REPORT OF RELIEF OPERATIONS OF THE MENNONITE CENTRAL COMMITTEE Dec. 1, 1943 to Nov. 30, 1944

Receipts	
Balances, December 1, 1943:	
Cash on Hand	\$94,554.36
Clothing on hand	79,851.15
Total Balances Dec. 1, 1943	\$174,405.51
Donations to War Sufferer's Relief:	
U. S. Donations	\$190,148.68
Canadian Donations	49,450.57
Total Donations to W. S. R.	\$239,599.25
Other Receipts	3,525.02
Total Relief Operating Fund for 1944	\$417,529.78
Clothing Contributions:	
U. S. Contributions	\$71,394.46
Canadian Contributions	18,321.85
Total Clothing Contributions in 1944	\$89,716.31
Total Receipts	\$507,246.09

Disbursements	
War Sufferer's Relief Expenditures:	
England	\$41,876.71
France	1,155.96
India	29,765.10
China	4,978.80
Middle East	27,242.87
Paraguay	35,461.78
Puerto Rico	28,985.64
Switzerland	2,627.12
Belgium and Netherlands	22.20
Brazil, Argentina, Greece, and Prisoner of War Literature....	2,684.57
Relief Training and Research	8,356.54
Clothing Center Expenses	4,599.37
*W.S.R. Workers' Reserve Inc.	14,600.00
Miscellaneous	1,599.95
Administrative Expenses	17,367.42
Total W.S.R. Expenses during fiscal year	\$221,324.03
Clothing Distributed:	
England	\$19,503.90
Egypt	21,830.23
France	11,322.24
Puerto Rico	528.50
India	19.95
Miscellaneous	9.10
Total Clothing Distributed	\$53,213.92
Total Disbursements for 1944....	\$274,537.95

Balances November 30, 1944	
Cash on Hand	\$116,354.60
Clothing on Hand	116,353.54
Total Balances	\$232,708.14
	\$507,246.09
*Funds set aside to pay return passages and expenses of foreign relief workers.	

ANNUAL FINANCIAL REPORT OF C.P.S. OPERATIONS OF THE MENNONITE CENTRAL COMMITTEE Dec. 1, 1943 to Nov. 30, 1944

Receipts	
Balance on hand, December 1, 1943	\$ 49,007.92
Donations by Constituent Groups	676,088.28
Other C.P.S. Donations	55,180.38
Total Donations for C.P.S.	\$731,268.66
Other Receipts	10,138.71
Total Receipts	\$790,415.29
Disbursements	
Expenditures, C.P.S. Base Camps....	\$494,911.59
Expenditures, Spec. Project Units..	33,198.11
Menn. Men in Camps, Oth. Agen....	2,934.11
Total Disbursements for Camp Operation	\$531,043.81
Administrative Expenses	91,055.48
Other C.P.S. Expenses (Canning Project, Dependency Aid, and Campers' Aid)	16,018.53
Total Disbursements	\$638,117.82
Balance on Hand, Nov. 30, 1944....	152,297.47
	\$790,415.29

ADDITIONAL CONSCRIPTION MEASURE PLANNED

With hopes for an early conclusion of the war shattered, the election over, and a new Congress in session, stringent measures for controlling the manpower of the nation are being planned. Since the beginning of the new year seven conscription bills have been introduced to Congress.

Enactment of national service legislation seems to be the most immediate concern in Washington. It has been called for by the President and has the backing of the Army, Navy, and wartime Government agencies such as the War Manpower Commission. It has been introduced into Congress in the May-Bailey bill. The passage of this bill would apply the "work or fight" principle to all males 18 to 45 years of age. This bill would provide for the conscription of all 4F's; the drafting of younger men into the armed forces who at present are deferred for essential work; and the conscription of labor in general for vital war production. The bill has been severely opposed by labor organizations, and at the time of this writing, the President has renewed his appeals for the passage of a national service act.

There has been some inquiry as to how this bill would effect farmers who have been deferred in class 2-C. Deferred farmers are protected by the Tydings Amendment. General Hershey, however, has asked Congress to amend the Tydings Amendment to make possible the drafting by June of half the 364,000 farmers now deferred. Most of these would be in the 18 to 26 (possibly 29) age group.

The drafting of nurses into the armed forces has been proposed. The President has asked for this legislation. Representative May has introduced a bill requiring all nurses between the ages of 18 and 45 to register "in accordance with the same procedure and subject to the same exemption, rights, and obligations provided for male registrations. This bill also provides for a continuance of the present voluntary recruitment program. There seems to be no haste to enact this bill and its final passage will probably depend upon the outcome of the present drive for voluntary enlistment.

Peacetime conscription has also been introduced. This bill is known as the May bill, or "National Military Training Act of 1945". It proposes the drafting of all males between the ages of 18 and 23 for one year of military training.

All of these measures if enacted will in many far-reaching and serious ways effect the lives of our people. None of the conscription bills to date contain provisions for conscientious objectors. It is believed however, that such clauses will be included if the bills are finally passed. It behooves us now, if ever, to pray for our rulers, and to God that somehow He may spare our nation the further curse of militarism.

Peace Section Notes

Appointment to Peace Section

Donovan Smucker, Wadsworth, Ohio, was appointed as the sixth member of the Peace Section. Other members of this Section are H. S. Bender, Chairman; J. W. Hoover, Secretary; P. C. Hiebert, O. O. Miller, J. N. Smucker.

Faithful Indoctrination

THE COMMITTEE on Indoctrination which was appointed by the Seventy fourth Annual General Conference recently held its first meeting since Conference. A report of their meeting is made elsewhere in this issue. It is not our purpose to here comment upon the meeting nor upon the action of the meeting, but rather to make some observations in relation to their larger responsibility and program.

God commanded His people, through Moses and Joshua, to diligently and persistently indoctrinate their children. They were to talk about the precepts of the Lord when they sat down and when they rose up, at all times of the waking day. They were to recount the wonder-workings of God from generation to generation. They were to bind the tables of the law on their foreheads, and on their lintels and doorposts. In short, they were to take pains to constantly remind themselves and their children of the statutes of God.

The accumulated wisdom of the ages has been handed down from generation to generation. The school-room is one of the chief means of such transmittal. However, there is no doubt that our modern trend is to put all responsibility for teaching on the school, absolving ourselves from our own just share. The home, parents, and others have shirked their proper obligations for training the child.

The same condition prevails in the Church. It is often expected that the minister or Sunday School teacher should be able to stimulate the proper responses on the part of youth, when actually the time allotted for such personal influence is very meager indeed. We have tried to shift the responsibility to a few professional persons rather than sharing it universally, as was enjoined of God to His people of old. The work of the Church and Sunday School will very largely be proscribed by the influence of the home.

Therefore any effective teaching of youth, and any worthwhile program of indoctrination must of necessity find its roots and foundations in the home. Lacking this, the other agencies of a public or social nature have an obligation to do their best to make up the deficiency. But that best will be none too good. It will require the utmost of all concerned.

As a Church we have failed in large measure to effectively give to the outside world a coherent reason for the hope that is within us. We have not presented the truth which God has entrusted to us in an understandable way. Even to our own youth, we have failed in making the truth sufficiently clear and graphic that it fastens itself permanently upon them. We have only touched the fringes in our indoctrination.



A part of our laxity can be traced to a subtle, almost subconscious error, in our thinking about things pertaining to salvation. We have seemed to assume that if a person once was truly saved, all phases of life would automatically and immediately adjust themselves properly. We do not minimize the grace of God, or the glorious work of instantaneous transformation when we say that while the motives of the born again soul are righted, and the springs of life are purified, it does not complete our understanding and knowledge nor perfect our judgment. We have the greater task remaining to teach the "all things" which Jesus commanded. Until we begin to take seriously this phase of the Great Commission, we will continue to lose an alarming proportion of our youth, we will continue to be compromised and embarrassed by members who are "on the fence", and we will continue to be crippled and restricted in the effectiveness of our message to the world.

Nor can we say we have really "taught" a truth when we have sketchily reviewed its skeleton form once or perhaps even twice. The way of learning is now as it ever was "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little" (Isa. 28:10). If the public school teacher attempted to teach in the sketchy, half-hearted, inefficient and uninteresting way that much of our religious teaching is carried on, we would certainly have a nation of illiterates. To make a lasting impression upon the mind of the learner, requires the best endeavor, the keenest application, and the best-developed techniques which generations of teaching experience have produced. We have scarcely even begun a serious effort to teach the doctrines which are so dear to us.

Youth is especially quick to note any inconsistency, and contradiction, any hypocrisy, and insincerity on the part of a teacher or leader. One of the first steps in a truly effective indoctrination program of the Church is to stop giving actual or tacit approval or consent to things which are contrary to our beliefs and convictions. This is not to infer that we should close our minds to further research. It is not to suggest that our thoughts must all move in the same mechanical groove. But it is to assert that where there is division of opinion and conviction among those who are looked up to for leadership, we cannot expect that there will be clarity of thinking and unity of spirit among the followers and pupils. Our indoctrination program must

begin with the leadership if it is to be effective in the laity. "If the blind lead the blind, both shall fall into the ditch."

The second step in preparation for a truly effective indoctrination of our youth is a far more rigid censorship of the educational materials recommended to them. Comparatively few of religious broadcasts over the radio are safe for immature Christians to follow. Comparatively few of religious magazines are not tainted with some teaching that is contrary to our understanding of the Bible. Comparatively few of the popular evangelists preach a "full Gospel" as we understand the term. Our Christian courtesy and cooperation with those in whom we do not find the maximum ground of unity in the faith should be sufficiently clearly delineated that there will be no mistaking our position.

But a still more divisive and devastating factor comes by the offering to our people, supposedly with official approval and endorsement, reading and study materials which are diametrically opposed to our tenets of faith. If such materials are handled at all, it should be with a full understanding and clear explanation of the errors, and with a frank disavowal of the contradictions involved. Certainly, putting them into the hands of the learner at all is fraught with gravest dangers. We can with integrity do nothing less than clearly define the restricted degree to which they can be recommended.

If the indoctrination of the Church, and especially its youth, is to accomplish its purpose, there will need to be a coordinating of the various phases of that indoctrination in a more far-reaching and all-inclusive way than has yet been attempted. It will require the best endeavor of each of us and all of us together to counteract the satanic subtleties which assail young people from every side. Thus far, we are only touching the fringes.

J. W. H.

Special Announcement

Bish. O. B. Ulery will broadcast over the nationwide radio chain of the Blue Network, on Friday morning, Feb. 9, from 8:15 to 8:30 A. M. Eastern War Time. The sponsors have requested a devotional message, rather than social, political or otherwise. The program will originate in the Springfield studios and be re-broadcast from the New York studios.

This is the opening for which some of us have long hoped and prayed. We trust that it may develop into a permanent program. Be sure to write in and commend the radio officials for this type of program.

THE INSPIRATION OF THE BIBLE

J. H. Byer

THE Bible is God's inspired book. It is the product of an infinite mind. In this it is different from all other books. They are read a time or two and then laid aside, being understood. The Bible might be read a thousand times, and yet new things would be seen. The oftener the Bible is read with a sincere heart, the stronger faith in God becomes. George Muller in England, who was one of the best examples in modern times of having his prayers answered in a marvelous way, when asked how often he had read the Bible through, modestly replied, "At least one hundred times." Catherine Booth, who was the mother of the Salvation Army, read the Bible through eight times before she was twelve years old. By this means she became very familiar with the Scriptures and became a powerful preacher of the Gospel.

J. Hudson Taylor of the China Mission made a practice of reading God's word each morning before daybreak, and in all his many journeys all over China, in summer or winter, by boat or wheelbarrow, or on foot, he always carried three things: his Bible, a candle, and matches—all this so he would not fail in reading the Bible before daybreak. This practice, no doubt, helped much in enabling him to carry the Gospel to every part of China.

Voltaire, the atheist or infidel in France, was bitterly opposed to the Bible, and printed and circulated his literature far and wide. He said it would not be long until the Bible would be put down and be only a memory or even entirely forgotten. But Voltaire died a miserable death, and the printing press he used to print his literature was used by the Geneva Bible Society to print vast numbers of Bibles.

To show how the Bible has a powerful influence even on unbelievers, we relate this true story that took place years ago on the Western plains. An uncle and nephew, both professed infidels, were traveling by team and wagon over the plains. They were carrying a large amount of money. There were but few hotels at which to stop over night, so the travelers had to stop at the homes of settlers. Night came, and the two men stopped and went into a cabin to try to get lodging. No one but a rather aged woman was at home. She said that they could stay. After supper she showed them their bed in an adjoining room. They were afraid of being robbed, so they decided that only one would sleep while the other watched with a gun. Later, they heard footfalls of the man of the house coming in. The nephew, who was watch-

ing, was all alert. After a while, he heard the man read the Bible. At once he undressed and got into bed. The uncle asked why he had done so. He replied, "I heard the Bible being read. We are safe."

The reading of the Bible in the morning with prayer in family worship always brings inspiration for the whole day. No family should be without it. It is better to rise a bit earlier to do it, for the inspiration to be gained from this practice will make all the duties of the day much easier. If a person is tired and his nerves are tense, there is no way to relax as easily as to take the Bible, sit down, and quietly read a chapter or two. More than likely new vigor will at once come and a song will voluntarily fall from the lips. It is sure to work. The Bible must be read by every Christian daily in order to keep strong in spirit and full of faith. Our bodies would soon grow weak and die if we did not eat our daily food. It is just so with our spiritual man. We believe no time is better for the personal reading of God's word than the very first thing in the morning. The mind being clear and fresh then, new truths shine out.

"Precious Bible, what a treasure
Does the Word of God afford;
All I need for life and pleasure,
Food and medicine, shield and sword.
Let the world account me poor;
Having this I need no more.

Food to which the world's a stranger
Here my hungry soul enjoys.
Of excess there is no danger;
Though it fills, it never cloy.
On a dying Christ I feed;
He is meat and drink indeed!"

—Upland, Calif.

Two Rewards

Adda Wolgemuth

I Cor. 3:8 "Every man shall receive his own reward according to his own labor." Rev. 22:12 "My reward is with me to give every man according as his work shall be."

When you find folks who are looking to be rewarded here for doing right, they are unqualified to work for God. If we look for the applause of men for reward in this life, it will disqualify us for the service of God and we will be compromising the truth. My own experience has taught me that we dare not compromise.

Often times we are afraid of hurting someone's feelings, but for the sake of Je-

sus Christ and their own soul's sake, we must trample the world under our feet, if we want to get our reward hereafter. If we desire to be popular in the Kingdom of God and get a reward that shall last, we must be willing to be unpopular here. How true! We must go right against the current of this world. If the world has nothing to say against us we can be pretty sure that the Lord Jesus Christ has very little to say for us. Some might say they know that this and that is wrong; but if we do not say a word against it lest it might make us unpopular, we cannot expect a reward. This world was not established in Grace, but if we fight the good fight of Faith, we will get the crown and reward.

The Scripture says, "If ye love them only that love you what reward have ye?" How important it is that we watch our lives so we will get our full reward. My heart is quite stirred as I think how important it is that we have on the whole armor of God that we may be able to quench all the fiery darts of the evil one, who is so busy in putting forth all efforts to draw our dear ones from the Holy Path as thus saith the Lord, "Without Holiness no one shall see the Lord." II Jno. 8 tells us that we lose not those things which we have wrought, but that we receive a full reward. Whosoever shall give a cup of water to drink in my name because ye belong to Christ, verily I say unto you, ye shall not lose his reward. "Whosoever despiseth the word shall be destroyed but he that feareth the Commandments shall be rewarded," says Proverbs 13:13. O, to press on to the great rewards!

Worldliness

BORDEN P. BROWNE

WORLDLINESS, in the religious use of the term, is not the being occupied with secular things. It is rather a spirit, a temper, a way of looking at things and judging things. The worldliness is not in the work, but in the spirit of the worker; and it may be manifested in connection with any kind of work. Worldliness can penetrate even into prayer and preaching, and the most sacred work can be done in a worldly spirit. In like manner the Christian life does not consist in doing formally religious things, though these have their place, but in the filial spirit which should pervade all doing and all days in all life in all its interests. Whatsoever the Christian does, he is to do it heartily, as to the Lord and not to man. And this living in all things unto the Lord is his religion.—

—Publisher Unknown.

A STUDY OF PETER

E. E. Shelhamer

"GO YOUR WAY, tell His disciples, and Peter, that he is risen." Mark 16:7. Doubtless at this moment Peter felt dejected over his recent denial and wondered if he still had a place among the twelve. Perhaps it was necessary that the angel should repeat, "and Peter" to assure him that though he had committed a great sin, he was now fully reinstated. God grant that we likewise may so humble ourselves that our names may be accounted worthy of a place among the elect.

Peter's writings may not indicate scholarship like those of St. Paul, yet we find great inspiration in his two short epistles. His characteristic method seems to be that of emphasizing certain words above others. For instance: Seven times, (a perfect number) he mentions "Precious" things.

The trial of your faith is much more Precious than gold. I Peter 1:7.

Ye are redeemed through the Precious Blood. 1:19.

Christ is a Precious living stone. 2:4.

Christ is a Precious corner stone. 2:6.

Christ is Precious to the believer. 2:7.

We have like Precious faith with the apostles. II Peter 1:1.

We have exceeding great and Precious promises. 1:4.

Again: another favorite term with Peter is, "Suffer." He preaches loudly, who is able to suffer patiently. I Peter 2:20.

It is better to suffer for well-doing than for evil doing. 3:17.

"He that hath suffered in the flesh hath ceased from sin." 4:1.

"Rejoice exceedingly when we are partakers of Christ's suffering." 4:13.

"Let none of you suffer as a busybody." 4:15.

"Yet, if any man suffer as a christian, let him glorify God on this behalf." 4:16.

"Suffering according to the will of God insures keeping grace." 5:19.

"Suffering enables one to be a partaker of His glory." 5:1.

Suffering will help establish, strengthen, and settle one. 5:10.

His Farewell Message

Peter delivered a fine farewell message to the church in his last chapter.

(a) "Seeing then that all these things shall be dissolved, be Holy!" Holiness of heart and life is the most essential thing and will outlive eloquence and popularity.

(b) "Seeing ye look for such things, be Diligent!" Next to holiness, be aggressive, be evangelistic!

(c) "Seeing ye know these things, Beware, lest ye fall from your own steadfast-

ness." Beware of Contention, Compromise, and Covetousness.

His Relationship to Three

Another striking thing about Peter is his relationship to the number "Three." He was one of the three in the inner circle. He was the third to join Christ. Three times he was commanded to watch and pray. Three times he went to sleep. Three times he confessed the Lord. Three times the Lord said, "Feed my sheep." Three times a vision appeared to him on the housetop. Three times the voice said, "Rise, Peter, kill and eat." Three times he said, "Not so Lord," Three men called for him. The third day he went with the three and in six (two three's) days arrived at the house of Cornelius. Peter was three times in prison and three times escaped. When he preached on the day of Pentecost, "Three thousand souls were added to the church."

—1810 Young St., Cincinnati, Ohio.

Give Thy strength to meet my weakness;

Give a heart at rest;

Give a childlike, trustful spirit,

Leaning on Thy breast.

Thou canst still the wildest conflict.

Bid the billows cease;

Thou canst fill earth's busiest moment

With Thy perfect peace.

—Publisher Unknown.

The Sacrifice

T. P. Egling

About forty-one years ago a little girl made a sacrifice for me. I was at that time in San Francisco in a home. My sister, a little girl of twelve, was with a family in Oakland, just six miles across the bay. The lady with whom my sister was living asked her how much of a sacrifice she was willing to make if she would go to San Francisco and get me to live with her. My sister replied: "Name the sacrifice and I will make it." The lady told her she would have to give up milk, sugar, candy, pie and cake for four months. My sister loved all of these items, but she loved me more than these articles of food. She made the sacrifice, and four months later they took me to live with them.

Over 1900 years ago my Elder Brother saw from His throne how undone and vile this world was, how satan had enslaved souls, how generation after generation came and went; and dying in their sins were eternally lost. God could find no

one who was worthy to bring a sufficient sacrifice. Then Jesus my Elder Brother said: "I'll go, I'll go and save the vilest and the lowest, the highest and the greatest." In John, 3 - 16, you read that God so loved the world that he gave the best heaven had (Jesus) that who-so-ever believeth on Him, should not perish, but have everlasting life. So he came unto His own, but His own received Him not, but as many as received Him he gave the power to become sons and daughters of God.

In Isa. 53 - 5 we read, "But He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed."

My sister gave up what she loved for one whom she loved, and who loved her. But my Jesus gave up his Royal throne to come to earth to live a hard, sad life and finally go to the cross to die for those who hated Him. Nineteen hundred years ago Jesus gave His life that this rebel could live. Such love has no man but the Son of God. He saw me in my sorrow and distress, and loved me so much that He gave me eternal life and a peace in my soul which I never knew before.

And what can I give to Him in return for such great love? Money? No, it is his already. Work? No, work will not repay for such love. What can I give? Talent? I have none. What can I give? "Were the whole realms of nature mine. That were a present far too small. Love so amazing, so divine, Demands my soul my life my all."

Yes, He gave Himself for who-so-ever, and tonight if you hear the voice of God saying: "Come," do it. What-so-ever he says, do it. He gave all for you that you may go to live with Him in His heavenly home.

The Lord's Ownership

Harry Rimmer

In the Roman culture there were great nobles under whose power and protection many vassals dwelt in security and peace. The servants of the great lords of Rome walked in the pride of their allegiance. They lived in the confidence of the power of their master to protect them from insult and bodily harm. In exactly that same manner, the ownership of Jesus Christ imparts dignity to our position and standing. Because we belong to Him, we partake of the luster and greatness of our Lord's name. It has been said that royalty overshadows with its greatness all about. If that is true, much more so does the royalty of heaven's eternal King lend glory to all who achieve a place of service in His domain.—The Pilot.

The Evangelical Visitor

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U. S. A., Canada and Foreign Countries

JESSE W. HOOVER, Editor
To whom all business communications
should be addressed.

PURPOSE: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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Contributing Staff: Paul Nigh, Luke Keefer, Edward Gilmore, William Hoke.

Contributors to Foreign Missionary Department: On Furlough: Geo. Paulus, Sadie Book; For Africa: J. Elwood Hershey, Edna Lehman; For India: Mrs. Allen Buckwalter.
Publication Board: Laban Wingert, Carl J. Carlson, Ohmer U. Herr, L. H. Mann, Charles Clouse, Henry Ginder, Elmer L. Steckley.

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Mrs. Emma Frey, 230 1/2 F. St., Upland, Calif.
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Verda Moyer, 41 Hillside Ave., Souderton, Pa.
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Miss Effie Rohrer, Ludlow Falls, Ohio.
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Anna M. Steckley, Gormley, Ontario, Canada.
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Buffalo Mission, 25 Hawley St., Buffalo 13, N. Y.
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Sarah Bert, Supt. Emeritus; C. J. Carlson, Supt. and Pastor, Avis Carlson, Harriet Gough, Alice K. Albright, Erma Z. Hare.

Dayton Mission, 601 Taylor St., Dayton, Ohio.
W. H. and Susie Bover, Eva Dick, Angeline Cox, William H. and Evelyn Engle.

"God's Love Mission," 1524 Third Ave., Detroit 26, Mich.
William Lewis, Supt., Janna Goins, Asst. Supt., Leora Kanode, Edith Yoder, Martha Sentz. Home Address: 2023 Hazel St., Zone 8, Telephone: TEmple 1 - 8238.

Messiah Light House Chapel, 1175 Bailey St., Harrisburg, Pa.
Joel and Fathie Carlson, Anna E. Wolgemuth, Anna Mary Royer, Ruth Hammond, Phone: 26488.

Philadelphia Mission, 3423 N. 2nd St., Philadelphia 40, Pa.
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Home Address: 311 Scott St., Zone 17.

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Evangelistic Slate

R. I. WITTER

Dayton Mission Jan. 22-Feb. 11

EDWARD GILMORE

Air Hill Jan. 28

Houghton Mission February

Locke, Indiana March 11

A. H. ROSENBERGER

Hahnstown, Pa.—December.

MARSHALL WINGER, Ontario, Canada

Garrett, Indiana Jan. 21, 1945

Granville, Pa. Feb. 4, 1945

Garlin, Kentucky (two meetings) March 4 to April 15, 1945

HENRY A. GINDER

Five Forks, Pa. Jan. 21-Feb. 4

Springvale, Ont. Feb. 11-25

Elizabethtown, Pa. Mar. 11-25

CHARLIE B. BYERS

Waterloo, Can. Feb. 25-Mar. 18

JOEL E. CARLSON

Ontario Bible School March

CHARLES W. RIFE

Clarence Center, N. Y. March

HENRY N. HOSTETTER

Refton Feb. 4-18

E. J. SWALM

C.P.S. Camps in U. S. A. Feb. & Mar.

JOHN L. MINTER

Orlando, Fla. Feb. 11-25

GRAYBILL WOLGEMUTH

Merrill, Mich. Feb. 11-Mar. 4

Leonard, Mich. Mar. 5-18

EARL BOSSERT

Mt. Pleasant Feb. 18

CONFERENCE PROGRAM FOR YEAR

In conformity with the action of General Conference of 1944 which calls for the starting of a program of Indoctination, (which program could also be called a more adequate teaching program) during this Conference year a Committee meeting was held December 27 and 28, 1944 at Carlisle, Pa.

A discussion of what has been done, what is being done, what can or should be done and many other similar questions and issues brought the group to a conclusion that it would be of great value to prepare and mail a questionnaire to all ministers.

We are conscious that we are intruding upon the time of men who are already busy when we ask our ministers to answer these questions. We know it will also take a bit more time to plan and try any of the suggestions which are given. However, the committee is firmly convinced that we need your help and cooperation at this point, and any assistance given us by the answering and returning of these questionnaires will definitely contribute toward the building of a program which can be effectively and satisfactorily used throughout the Church. We thank you for this cooperation.

According to plans, more announcements, news and comments relative to this project will appear in future issues of the Visitor.

Committee of Indoctination

Henry N. Hostetter, Chr.

C. W. Boyer, Sec'y.

ANNOUNCEMENT FOR PENNA. DISTRICTS

It is important that all Penna. State Council questions and Program Material, as well as delegate names be in our hands at as early a date as possible.

John Minter, Secy.

News of Church Activity

Missionaries Sail

Brother and Sister Bert Winger and daughter and Ronald and Edna Brubaker set sail, on November 25, for Africa. They left from Philadelphia on a neutral vessel, the Serpa Pinto, and expect to transship in Lisbon, Portugal.

They were accompanied to Philadelphia by relatives and Bish. Irwin W. Musser, representative of the Foreign Mission Board. On the morning of their departure the group gathered in the chapel of the Mission and were commended to the Grace of God in a special prayer service.

About a month and a half later in the afternoon of January 5, another group of Missionaries, Brother and Sister Arthur Climenhaga, Brother and Sister Amos Ginder, Sister Anna Wolgemuth and Sister Ruth Hunt with relatives and friends again gathered at the Philadelphia Mission prior to sailing.

That evening the visitors, with the Mission family and neighbors, spent a very inspirational hour together in the Chapel. Bish. Jacob Ginder and Eld. Graybill Wolgemuth representatives of the Foreign Mission Board, read several passages of Scripture and gave remarks on our Father's greatness and protecting power. The Spirit of God spoke through the words of the Brethren and our hearts were truly blessed and inspired. Some remarked that this was the happiest farewell service they ever attended.

The following morning by 11:30, the Missionaries, having passed custom, boarded a Portuguese boat, the Joabelo, going by the same route as the first group.

Those accompanying the outgoing groups to the Dock were very grateful to the Inspectors and guards for their thoughtfulness and congeniality. The hospitality of the Mission family and neighbors, in providing meals and lodging for a group of more than thirty people, was also very deeply appreciated. A mission station is an ideal place for a missionary send-off.

Sister Verda Moyer still waits for her Portuguese Visa, but hopes to sail soon after the Visa arrives.

A cablegram from the Winger and Brubaker group stated that they reached Lisbon, Portugal, December 8, 1944.

May the prayers of the Church ascend in behalf of these outgoing Missionaries.

Canada

NORTH STAR MISSION

We thank God for His unfailing love and guidance during the quarter. As we enter upon the New Year it is with a sense of responsibility for doing our best for the Master.

The past quarter has not been very eventful at the mission. We had two visitors in November, Bro. Reuben Climenhaga from Delisle and Bro. Laban Climenhaga from Kindersley who came to help repair the church basement. Sr. Sider spent the month of October and part of November visiting at Upland, California. We feel that this contact with the home church has been beneficial to us in our mission work.

We are sorry to report that Sr. Martha

Sentz did not come as she had planned. Because of an urgent need at Detroit she was sent to that place. We ask the church to pray that some one may be sent to help at the North Star Mission.

Since our last report we have made one addition to our preaching appointments. Because the work at Paddockwood has been discontinued, we had Sunday afternoon open every other Sunday so we answered a call to fill a preaching appointment at Pine Valley School, five miles distant from here. We appreciate the fellowship of the folks at this place.

The readers of the Visitor will be pleased to learn that the North Star church expects to have new seats very soon. A project carried on by the Young People of Ontario together with an independent offering totalled nearly \$240.00 for this purpose and the seats have been ordered. Our latest word is that they will arrive within a week or two. The seats are quite expensive and the amount donated was not enough to completely fill the church. If anyone feels led to donate additional money toward this project, it would be appreciated.

We earnestly solicit the prayers of the church throughout the coming year. We are humbly grateful for the way you have stood by us during the past year.

Yours in His Service,

Lewis & Gladys Sider, Pearl Jones. FINANCIAL REPORT FOR OCT., NOV., DEC., 1944

Balance on hand Oct. 1	\$135.69
Offerings	
Markham S. S., Ontario	38.51
Pleasant Hill S. S., Kansas, inc. pre.	34.26
Pearl Jones	3.00
Katie Haugh estate, inc. pre., per Alvin Burkholder	109.72
R. S. Climenhaga	5.00
Laban Climenhaga	5.00
Mr. and Mrs. Wm. Dearing	20.00
Des Moines S. S., Iowa, inc. pre.	6.69
Bethel S. S., Kansas	11.82
Upland S. S., California, inc. pre.	75.24
Total Offerings	\$309.24
From Mission Farm	
Cream	\$78.13
Hogs	81.19
Eggs	6.51
Use of team	1.00
Total from farm	\$166.83
Total Receipts	\$611.76

Expenditures	
Groceries	\$69.20
Car	47.99
Feed	129.61
Hardware	5.04
Fuel for Lights	4.96
Wood	50.00
Miscellaneous	18.00
Pullets	8.00
Total Expenditures	\$332.80

Balance on hand Jan. 1 \$278.96

WELLAND

We have been richly blessed of God, during our past revival. November 21, thru December 10, with Rev. Wm. Lewis, Upland, California as our evangelist. Bro. Lewis gave two messages and then was suddenly taken ill and was unable to preach again till the following week. During that time we appreciated the kind ministry of Bish. Shoalts, Eld. E. Nigh and Eld. C. Moyer. The attendance was good. As Bro. Lewis preached heart searching messages, souls were convicted and sought the Lord

until they found Victory. Our prayer meetings since the revival have been enriched by their prayers, and testimonies of Victory.

One special feature was a street meeting in down town Welland, on a Saturday night. There were songs and testimonies and Bro. Lewis gave a short message. It proved a real blessing to our souls. At the conclusion of the service a gentlemen came to Bro. Lewis and said, "I wish you would pray for me." The result was that the following night he gave his heart to the Lord. Our prayer is that these souls will walk in the light and grow in grace.

We were glad to have Sister Dorcas Nigh with us during the revival. Her labors were much appreciated.

FINANCIAL REPORT

Oct., Nov., Dec., 1944

Balance on hand Oct. 1, 1944	\$351.23
Hall Offerings	135.38
Bro. and Sr. Jesse Moore	2.00
Bertie Sunday School	42.80
Bro. and Sr. Robert Gilmore	2.00
Sr. Ella Reighel	3.00
Sr. Miller	1.00
Gospel Temple Sunday School	7.62
Bro. Harmon Marr	1.00
Mrs. Lickman	1.00
Sr. Eileen Gardiner	2.00
Sr. Mary Bossert	2.00
Sr. Ester Shoalts	1.00
Markham Sunday School	28.61
Bro. Fred Bossert	2.00
Bro. & Sr. Calvin Sider	2.00

Total Receipts \$594.64

Expenditures	
Groceries	\$65.48
Pastor's car	51.00
Mission car	4.49
Hydro, Gas, Phone, Water	18.01
Coal and Wood	93.48
Foreign Missions	25.24
Equipment	11.21
Miscellaneous	13.87
Furnace Repairs	32.95
Insurance	10.50

Total Expenditures \$326.23
Balance on hand Jan. 1, 1945 \$258.41

Food Donations	
Bro. and Sr. J. R. Steckley, Bro. and Sr. E. Nigh, Sr. Marr, Sr. Cora Steckley, Bro. and Sr. Chambers, Bro. and Sr. Walter Cloke, Bro. and Sr. Christian Sider, Bishop Shoalts, Bro. and Sr. Jesse Sider, Sr. Tucker, Mr. George Elphick.	

Myrtle and Ruth Steckley.

California

LIFE LINE GOSPEL MISSION

Rather than sum up the quarter's activities in so many meetings held and so many homes visited, and so many seekers prayed with, it would be better to give you a cross section of our daily work. In the mission home there is the daily round of household chores and special items that always come in when least expected, like some special errand, or callers whom we cannot ignore. Then there is the afternoon visiting. Some very interesting and profitable contacts have been made in this manner. In the evening there is the prayer service in the hall before going out on the street for the street meeting. After the street meeting which lasts from 7:30 to 8:00 o'clock we come into the hall for the evening mission service, which lasts until 9:00 o'clock and later if there is some one at the altar and needs spiritual help.

Delinquent Young Mother—One evening during street meeting a medium height stocky girl in blue dennim overalls and Kaki shirt stood and listened and was persuaded to come into the hall afterward. During the altar call one of the workers approached her, but she appeared to be rather defiant. But when most of the people had left the hall and several of the sisters were still entreating her, she yielded.

ed and came to the altar. The girl prayed and by all appearances received definite help from the Lord. Then she told us that her husband was a chaplain in—, and that she was the mother of twins, and that his people would not let her have them because she was not mothering them properly, so she was just traveling about. She was on her way to—where she was going to take the morning train for her home in an eastern state. She said that she was only 18 years old and she looked it. She went away happy in a new-found faith.

A sailor finds Christ—He sat in the services attentively and when the altar call was given he was soon persuaded to come to the altar. When the way of salvation was explained to him, he replied by saying, "Is that all there is to it?" After we had explained to him further the plan of salvation and the steps into it and had prayed with him, he pulled out of his pocket his cigarettes and matches and looking at them laid them down behind the altar. We had said nothing to him about such things. He arose quite happy saying that his shipmates would know about this in the morning when he returned, for he really meant business. He said that his father was a holiness preacher in Ohio and that his wife was a fine Christian woman and that he had a son somewhere in the South Pacific.

You can help—Pray for Peter, a Hollander who has been in the hall a number of times and at the altar for prayer, but drink has him down. Pray for Carl, a hard working man who has too many of the wrong kind of friends who keep him in the drinking crowd. He has been in the hall for prayer a number of times, but cannot get to the place of surrender to Christ. Pray for Frank, a confirmed alcoholic, but who has been making a desperate effort to regain his self-respect. He had a beautiful experience, but the devil tripped him and he fell horribly. He has tried all the "cures" and came into the hall desperate after a 33 day spree. He was easily persuaded to take the way of the cross and confessed afterward that he never saw it so real, and he came into a new experience. But the devil tripped him all too soon. Pray for our Sunday School that we can get more children in and keep the ones we do have.

During this quarter Sister Lula Asper has been one of the regular workers. And Sister Emma Crider has come to give valuable assistance as one of the regular workers.

H. W. Buckwalter,
Katie B. Buckwalter,
Lula Asper,
Emma Crider.
Workers

**QUARTERLY FINANCIAL REPORT OF
LIFE LINE GOSPEL MISSION,
SAN FRANCISCO
October, November, December, 1944**

Receipts	
Balance on Hand	\$ 85.04
Hall Offerings	404.70
Rent	10.50
Sr. Lucille Engle	1.00
Sr. Lucy Gibbons	10.00
Mrs. D. Williamson (board)	46.49
Sr. Sam Buckwalter	3.00
Bro. Schmidt	5.00
Bro. & Sr. Mabrie Goins	2.00
Water refund	2.50
Sale of old furniture	2.65
Friend of Missions	10.00
Lt. & Mrs. J. L. Buckwalter (board)	10.00
Marie Utsein	5.00
Mrs. Williams	1.00
Mrs. Anna Noel	3.00
Sr. Della Winger (board)	11.32
Mr. & Mrs. Ivan Winger	10.00
Sr. Ila Heer	3.00
Winger Trio	5.00
Hall refund	4.00

Sr. Esther Buckwalter	10.00
Bro. Bert Shaffer	10.00
Upland Sewing Circle	6.00
Bro. DeHart	1.00
Mr. and Mrs. Foss	2.00
Bro. and Sr. Walter Reichard	5.00
Sr. Fannie Davidson	1.00

Total Receipts \$670.20

Expenditures — Home	
Table	\$133.50
Public Utilities	47.86
Incidentals	14.33
Sheets	3.46
Table Cloth	2.44
Wash Line	3.10
Side Walk Repair	47.50

Total \$252.19

Expenditures — Hall	
Rent	\$150.00
Public Utilities	16.57
Incidentals	12.20
Insurance on Plate Glass	12.72
Miscellaneous	4.93
Transportation	19.07
Tracts	7.25
Varnish and Plumbing	5.30
Stationery and Stamps	5.60
Repairs	9.73

Total \$243.37

Emergency Fund \$50.00

Balance on Hand \$124.64

Specials	
Received	
Sr. Katie Haugh Estate	\$100.00
Thanksgiving dinner	10.00
For India — Boys	10.00
Christmas dinner	10.00
For India — Girls	10.00
Paid	
Home improvements	\$100.00
Thanksgiving dinner	10.00
To India — Boys	10.00
Christmas dinner	10.00
To India — Girls	10.00

MORENO

For the past eight years Bro. Cletus Naylor, with his wife and Mother have been workers in this rural pastorate.

There has been a Sunday School here under the American Sunday School Union for twenty years, and it still remains under that organization. While we took active part in the Sunday School, our main work was in connection with the worship services, twice on Sunday.

While the services were interdenominational the Christian people were tied together in a bond of fellowship, worship and prayer. It has not been without its converts and not without those who have grown in grace.

In tent-meeting and Bible Conferences, opportunity was given for many of our missionaries to speak. Sunday School Convention by our State Sunday School Board have all aided in the work here.

Bro. Owen Alderfer is the present pastor there, taking over the work last November 1. He is doing a fine work, and may God bless him as he labors.

Cor.

Kansas

ABILENE—We have been permitted to enjoy another year of blessed fellowship in the Abilene congregation. We thank God for His messengers who are willing and able to give forth the Gospel story to one and all.

Through the summer months we have greatly enjoyed the prayer meeting topics, as we studied the different books of the New Testament. Emphasis has also been put on the need of especially praying for Christians in need; for those who are ill, for the young men in various army and C. O. camps, for Mission workers of various kinds, and other friends who seek an interest in our prayers.

We miss different former members of

our congregation, who have gone to their reward. Our revival meetings in November were a blessing to us all, and we thank God for definite answers to prayer during that time.

Our Sunday School is gradually growing in numbers, and a very good interest is maintained. Young People's meetings are held regularly.

Five different Missionary personell had special meetings here in the recent past, some of whom expect (D. V.) to return to their respective fields of service when expedient. The Woman's Missionary Society which takes an interest in keeping contact with 8 Home and Foreign Missions is taking on new interest and endeavoring to serve God also in that avenue.

May we all be true to God and His Gospel of Salvation.

—Cor.

BETHEL

Revival—November 12 to November 26. Eld. Donald Heer of Nappanee, Ind., was in charge. Bro. Heer was faithful in preaching the word, the Holy Spirit conveyed the truth to hearts. A number of souls knelt at the altar of prayer, some to be saved some to be reclaimed and others for a deeper consecration. We thank God for what has been done but there were those who turned the Spirit away, our prayer is that they will yet yield themselves to the Lord.

Annual State Bible Conference—Held the last week of the meeting, Thanksgiving Day and Friday. The weather was ideal, with a large attendance both days. It was one of the best Bible Conference's held in Kansas. Gods presence was felt in a very real way. To God be all the Glory.

—Cor.

ROSEBANK REVIVAL

On November 27, a revival meeting was opened at the Rosebank Church lasting for two weeks. Bro. Donald Herr of Nappanee, Indiana, was the evangelist. He faithfully brought messages which were all very inspiring and helpful. God's definite presence and blessing was felt in the meetings. Considering the bad weather the attendance was fairly good and a good interest was shown. Many souls were convicted and four children sought the Lord during the meetings. We should pray for those who haven't yielded to his call and especially for those who have accepted Christ that they may stand true to the Lord. Many have received new light and definite help during these meetings. God only knows the seed that has been sown.

—Cor.

SPECIAL APPEAL

To complete our files we need the following volumes of the Evangelical Visitor:

Volume 17 — 1903
Volume 32 — 1918
Volume 33 — 1919

If you have any of these old Visitors will you kindly write to the Editor, giving description of the volumes you have. Mailing instructions will be sent to you.

New York

BUFFALO

Home Going—Since our last report three months ago, sorrow has over shadowed our congregation. Bro. Henry Greiner died on Thanksgiving Morning. Bro. Greiner was a very faithful member and we will always remember him as a sincere follower of the Savior whom he loved so much. His wife and daughter, Dorothy, feel the pains of separation most deeply, but the Lord

has been very precious to them during this time.

Visitors: Sunday evening, October 29, a group of teachers and students from the Ontario Bible School rendered the evening service. We appreciated their songs, testimonies and messages very much. Bishop Bert Sherk and Rev. William Charlton were with us for separate Sunday morning services. Their visits with us were enjoyed immensely. This by no means includes all those who have stopped over at the Mission. Other visitors called during the week but were not with us for any worship service. We extend to all a hearty welcome to "call again."

Sewing Circle: During the last year the Sewing Circle has been very busy under the leadership of Sr. James Milne, president; Sr. Susie Troyer, vice-president; and Sr. Janet Gerrard, treasurer. Recently they purchased three reconditioned sewing machines to facilitate their work. During the year they made 181 garments (41 sweaters and 140 other garments) which were valued at \$150. Even our hands can be busy doing the Lord's work.

Children's Meeting: On October 15 we had the first Sunday evening meeting for the children. Since then they have met every Sunday evening from 6:15 to 7:15. They have named themselves "Volunteers." More than 40 different children have attended; although the average attendance is usually about half that number. The children come mostly from the neighborhood and for some it is the only religious instruction they receive during the week. We appreciate the help of Bro. and Sr. Shradley, Sr. Janet Gerrard and Sr. Madelyn Shradley in this growing work and covet your prayers in its behalf. Remember "The lambs make sheep," and we are commanded to "Feed My Lambs."

Donations: The Mission Congregation has been supporting the work of the Lord very nobly. We appreciate all their kindnesses and enthusiasm. Sr. Edith Williams has furnished the Guest Room with some new articles. She purchased an electric lamp, a rug, a chenille bed spread, a dresser scarf and curtains for this room. We sincerely thank her as this makes the Guest Room much more attractive and comfortable. A dear friend and Brother in Souderton, Pa., donated a beautiful new florescent light which we installed in the dining room. Everyone is much pleased and wish to thank Rev. Fred Bowers for this splendid light. Bro. James Milne gave the Mission 10 bushels of fine potatoes. For this winter supply of potatoes, we are especially grateful. Bro. and Sr. Monkelbaam gave a bushel of apples and a chicken. Sr. Greiner donated a bushel of cabbage and some other things. Others who have given footstuff are Bro. and Sr. Marion Climenhaga, Sr. Carver, Sr. Stevenett, Sr. Alice Blunt, Bro. Irvin O. Musser, and also a "Friend." May the Lord bless every one.

Building Fund: Last Fall the Board of Trustees met to make plans for raising a fund to cover the expenses of some very necessary repair work. The most urgent needs at the present are the painting of the Mission building, repairing the roof, remodeling the kitchen and installing a bathroom upstairs. Every family of the Mission Congregation has individual coin collectors which are periodically brought together for this fund. This looks like a great undertaking and it is self-evident that such improvements involve considerable expense; but we believe that there are those who will wish to share in a material

way in this worthy project. A report of this fund immediately follows:

A Brother & Sister	\$ 14.76
Sr. Doreen Hahn	5.00
Markham Sunday School	33.13
Offering boxes of the congregation	123.20
	\$176.09

QUARTERLY FINANCIAL REPORT

BUFFALO MISSION

Oct., Nov., Dec., 1944

Balance on Hand Oct. 1, 1944	\$129.73
Offerings:	
October	100.76
November	84.59
December	132.10
Bro. and Sr. Jake Cline	10.00
Ruth Hexemer	2.00
Anna Bossert	1.00
Sr. Ella Stevenett	1.00
Sr. Sarah Yoder	1.00
Sr. Florence Hensel	1.00
Sr. Bessie Milne	5.00
Sr. Vera Garis	1.00
Bro. and Sr. John Moore	5.00
Bro. and Sr. Shradley	1.00
Mr. Walter Max	20.00
Bro. and Sr. L. B. Steckley	2.00
Bro. and Sr. Jesse Winger	3.00
A "Sister"50
Unknown	10.00
Total	\$510.68

Expenditures

Groceries and milk	\$114.93
Gas, Electric, Telephone and Water	
Bills	34.53
Four tons of coke	43.56
Household and Hardware	16.26
Car expenses (gasket, oil, gas, anti-freeze, etc.)	57.62
Clothes Closet	5.98
Ventilators for Chapel	1.95
Furniture Covering	8.94
Postal Supplies	2.26
Bridge Toll and Bus Fares	3.95
Bank Fee for Checks	2.25
Miscellaneous items	5.81
Total	\$298.04

Balance on Hand Jan. 1, 1945

This is indeed a very nice balance and we praise the Lord for it. The larger part of the winter is yet ahead—tons of coal yet to buy, auto licenses and other expenses to meet in the next few months. The Lord is gracious in his care over us. May His richest blessing be upon you as we labor together.

Arthur and Wilma Musser.

CLARENCE CENTER

On Sunday, December 3, our revival meetings started. Conducted by Bro. Graybill Wolgemuth, Mt. Joy, Pa. He labored in our midst two weeks. His messages were encouraging to the believers. We appreciated the God inspired messages which came to us and the interest manifested in the salvation of lost souls.

Bro. Wolgemuth gave two very interesting talks to the children. We were very glad to have Bro. Wm. Lewis of California in the services two evenings. Several were at the altar of prayer.

May Gods richest blessing attaind Bro. Wolgemuth's efforts as he continues to labor in His vineyard.

—Cor.

NOTICE

Recently a Farm and Community School was conducted at C. P. S. Camp No. 24 at Hagers-town, Md. A full account of this special project is given in booklet form. Copies can be obtained from the camp at 40c each.

Oklahoma

BETHANY

Revival—Three weeks of evangelistic services began on November 5. How thankful we ought to be for a church which still believes in old-fashioned, Holy Ghost revival meetings.

Rev. Marshall Winger from Ontario, Canada was our evangelist. Our prayer is that God may richly bless him for the whole-hearted service he rendered while in

our midst. Under his straight-spirit filled messages hearts were heavily convicted and many yielded and prayed through to definite victories. Much fasting and prayer was done by some of the saints and we certainly praise God for what was accomplished. It seems that in these last days the devil has an awful grip on precious souls but we are thankful for the faithfulness of the Holy Ghost in convicting hearts.

Special Services—Communion services were observed Saturday afternoon November 18. During the last week of the revival on November 23 and 24 our annual Bible Conference was held. This was a time of spiritual feasting and Christian fellowship. The Mennonite Chorus from Hydro sang some beautiful messages in-song on Thanksgiving Day. Young people from our home community also rendered special music and gave readings during the Conference.

Following the close of the meetings two individuals were baptized by Bishop D. R. Eyster and united with the Church.

—Cor.

Pennsylvania

CANOE CREEK

Building repairs—The basement under the chapel which was started last spring is now dug out. We appreciated the groups that came from the North Franklin District to help for one day; also the financial help of Bro. and Sr. Stern and Bro. and Sr. Leonard. It is a great undertaking for a small group of members here at Canoe Creek, but by the help of others and trusting the Lord for completion we are going ahead. The wall needs to be erected now. We trust it can be built before the zero weather and March winds press in so severely. We would appreciate any financial help if you feel led of the Lord.

Request for prayer—The work here is about as usual. We keenly feel that the enemy of our souls is making his last attempt, but know God is able to do more for us than we are able to do or think. One request for prayer we would like to make of the Visitor family. A blind neighbor near the Gainster church has been a burden of our hearts. During the tent meeting he was faithful in attendance and since then there is very seldom a prayer meeting he misses. He shows keen interest in the service but will you help us pray that this soul may see the light. He would be a great influence in the community if he were thoroughly saved.

We want to thank each and every one who remembers us in their prayers and with gifts, no matter how small. May God bless you all.

Arthur & Anna Grove

THIRD QUARTER FINANCIAL REPORT

Receipts

Chapel Offerings	\$19.33
Bro. Miller	6.30
A Friend	5.00
Bro. and Sr. Walls	6.00
Sr. Hilda Detters	2.00
Bro. and Sr. Grey	32.00
Bessie Melne	1.00
Bro. and Sr. Long	8.00
Marion Long	5.00
Mt. Rock S. S.	34.43
Bro. & Sr. Oldham	2.00
Edith Long	1.00
Bro. and Sr. Ray Gible	10.00
Bro. and Sr. Arthur Grove	30.81
Total	\$162.87

Expenditures

Groceries	\$50.23
Mission Needs	7.43
Fruit and Veg. for canning	20.77
Hog and Goat feed	29.31
Electric	4.75

Kerosene	2.60
Ice	4.85
Gas and Car Repairs	20.00
Linoleum for Kitchen	8.50
Repairs	14.43

Total \$162.87

Donations

Oldhams—Tomatoes, peas, beans, chicken, nuts, berries.
C. Clapper—Tomatoes, chicken, eggs.
H. Walls—Endive, lettuce, bread.
Friend—Bread, applebutter, parsley.
S. Long—Carrots.
Edward Groves—Eggs.
McCleafs—5 bushels apples.
J. L. Myers—Pears, milk, eggs.
May God richly bless each and every giver, for we really appreciate each gift.

CONOY

Communion—November 26. This also was the opening of a two weeks revival service.

Revival—Our evangelist was Bro. Emanuel Rohrer of West Milton, Ohio. He came with a burden for the work, especially the cleansing or deeper life of the church. He did not spare himself in giving the Gospel. The weather was favorable throughout. Interest and attendance were fair, with the house well filled the last Sunday night.

Since Bro. Rohrer's burden was the church, the fore part of the services were based on such messages as; St. John 15, "Being in the vine in order to bear more fruit", "Examine our standing", "Do we know where we are going, if not, we are lost", Deut. 6:23, "He brought us out that he might bring us in." These sermons led up to our "Inheritance" and our "sanctification." We appreciated the sermons on Pentecost and Sanctification. One of our last sermons was on John 17:17.

Prayer Meetings—We would like to have seen more visible results, but we are glad to report a number of our members felt need of more power in their lives and have received help. This has been manifested in our prayer meeting since. We also hope others may see the beauty of serving Christ wholeheartedly. We as a congregation appreciate the services of our Bro. and wish the richest blessing of God to accompany him in his future activities in the church.

—Cor.

GREENSPRING

Revival Meetings—Were begun November 12, 1944 with Bro. Eli Hostettler of North Lawrence, Ohio, in charge. Considering the gas situation the attendance was fair. Bro. Hostettler gave us very inspiring messages. A few souls knelt at the altar of prayer. Only eternity will reveal the work that was done.

Youth's Conference—December 3, 1944. The theme, Building Character to Meet Life's Problems, was divided into four parts Social, Educational, Financial, and Spiritual.

Bro. Joel Carlson of Harrisburg and Bro. Henry Ginder of Manheim, Pa., were the speakers. They gave us very inspiring messages and the old as well as the young received new light. At the close of the meeting several hands were raised for prayer.

—Cor.

MASTERSONVILLE

Revival Meetings—Opened December 3 and continued till December 17 with Bish. E. J. Swalm from Duntroon, Ont., as evangelist.

Bro. Swalm came filled with the love of God, and brought heart searching messages from God's Word. The Christians were encouraged to press on with new vigor, and the unsaved were convicted of their

sin. Four souls knelt at an altar of prayer, two for conversion and two for a deeper work of grace. Our prayer is that these precious souls may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Peace Conference—In the midst of the revival December 10, we had a Bible Conference on the theme "Peace". Bish. E. J. Swalm and Bish. Samuel F. Wolgemuth from Waynesboro, Pa., were the speakers. This service proved to be a great blessing in this present world condition of unrest and conflict. The topics discussed were Personal Peace, Peace in the Home, in the Church and her responsibility in promoting National Peace. In the evening Bro. Wolgemuth spoke on Youth's Peace Problems and Bro. Swalm on Universal Peace. Everyone attending this Conference could realize the necessity of having that deep settled peace which the world cannot give nor take away.

The different meetings were well attended. We were glad to see the many friends and neighbors come and worship with us; may God bless them for it.

We pray that God will bless Bish. Swalm as he goes forth sowing the seed which is the Word of God and in due season we shall reap if we faint not.

—Cor.

MESSIAH HOME CHAPEL

The Harrisburg congregation which worships at Messiah Home Chapel, has had seasons of refreshing from Heaven and God has blest.

Revival: On Sunday night, November 26th, Bish. Charlie Byers from Chambersburg, Penna., came to us to be our evangel of truth. Anyone who has sat under his soul-stirring messages knows that he is true to the Word of God and preaches without fear or favor. While Bro. Byers preached, the saints prayed and hearts were stirred. Over thirty persons definitely sought God for soul help. A number of those returned to the altar the second or third time before they found complete victory and became settled in God. Most of those who came to the altar were young people.

The people appreciated Bro. Byers' quiet unassuming manner as he visited in the homes of the community and in the rooms of those who live in the Home.

As a result of these meetings souls have been encouraged to live lives measuring with their privileges and to obey God. We want the Lord to have all the glory for what was accomplished. We trust that His glory will continue to linger here.

Since the meetings the evening has been busy but, thank God, there is victory in our Christ. Periods of testing serve to ground souls deeper in God as they obey Him.

Missionary Farewell: A large crowd assembled in the Chapel on the evening of December 17, to hear the farewell messages of seven of our missionaries who hope to be on the high seas enroute to Africa before this report is published. Sr. Anna R. Wolgemuth and Sr. Verda Moyer were the only ones in the group who have served as Missionaries on the field. They with Eld. Arthur Climenhaga and wife, Eld. Amos Ginder and wife and Sr. Ruth Hunt were all present to give their parting words to the public.

Bish. J. Lester Myers had charge of the service. Eld. John Climenhaga conducted a song service while people gathered in. After each of the Missionaries had

spoken words of glad testimony and joyful anticipation in the Lord, Bish. Irvin W. Musser gave the news of the arrival in Portugal of Eld. Bert Winger and party, and the probable sailing date of the seven. He informed us of the fact that Sr. Anna R. Engle is enroute to America.

It was a pleasure to have the former Foreign Mission Board Chairman, Bish. C. N. Hostetter, Sr., present and to hear him speak words of encouragement to the Missionaries and to all. It may not be often that we will have the privilege of having with us our aged brother, Eld. Eli M. Engle who participated in the closing prayer.

Hearts were touched and we believe that the Spirit spoke anew to many during this Missionary service.

Home going: The Home and the congregation at Harrisburg were shocked with the suddenness of the stroke which caused the death of Mrs. S. G. Engle a week later. She was active in the church work here and will be missed. May her deed and words continue to live in young hearts to whom she ministered.

—Cor.

A report of Tent Campaigns in New Fields

The reporter of these meetings is a lover of pioneer work in the Mountains of Western Pa. The Lord is blessing and the Holy Ghost is leading and keeping us burdened for lost souls. A burning flame keeps us on fire for service.

Three years ago we were called for an open air Meeting, and people came from all directions. We were offered a tent by Bro. Niswander which was gratefully accepted. This meeting made people hungry for the truth and was a blessing to many. Tent meetings have been held every summer since then with other helpers, and with souls saved and sanctified. This place desires a meeting again in 1945. With the help of Bishop Lester Myers and His district it may be.

From this meeting a call came from Huntington County at Clear Ridge. A revival was conducted in a closed Church by the name of Cromwell. Old people were renewed and younger people were saved. A tent meeting was desired this past summer. It opened the tenth of August. We were helped by Bro. Iaiab Bashore of Elizabethtown. We obeyed the call and located in a desirable grove near Dan. Ramsey. They are dear Christian people who invited us to be with them in their home. There were none of our Church people in this place, but we had splendid fellowship, and the Gospel truth was accepted. Some people that did not go to services were saved. A tent meeting is planned for this Summer if God wills.

There are other new places that desire meetings. Truly the fields are ready to harvest. We are praying for help, that souls may be rescued before it is too late. I thank God for Bro. Niswander who made it possible with his tent and help. He also has a burning zeal for souls. May the Brethren in Christ Church keep burdened and willing to live and preach the doctrine of the Gospel we believe. Your prayers are needed.

—H. O. Musser.

Nor alms, nor deeds that I have done,
Can for a single sin atone;
To Calvary alone I flee,
O God! be merciful to me.

—C. Elven.

Virginia

CARROL AND PULASKI COUNTY—

Greeting in the name of Him who has called us out of darkness into His marvelous light. We are happy for the opportunity to show forth His praises here.

Among the workers now at this station Sister Esther Greenawalt has been here longest, having been here since last spring when Elder and Sister Graybill Wolgemuth were here for several months. We moved here in August, and Sister Edith Davidson arrived here in September. Sisters Greenawalt and Davidson have a separate apartment in the same house in which we live. This house is situated between the two places in which we hold Sunday services. The one place is the Farris Mines Schools house, 1½ miles west of here, and the other is Spencer Church, which is 5 miles east of here. At 10 A.M. we have Sunday School and preaching at Farris Mines, and at 2 P.M. we have a similar service at the Spencer Church.

At the former place we have had an average attendance of perhaps 35, while at the latter the average has been perhaps 20.

May we suggest that you pray with us in behalf of Mr. Howard Wright who is ill with a sickness from which the doctors say he cannot recover. During this illness Mr. Wright has been saved. He had lived in sin many years. Our prayers is that his repentance may indeed be genuine.

Also please pray for us workers that our regular and continued testimony here for the Lord may lead to the salvation of men and women, boys and girls.

Yours in fellowship,

Leroy and Vida Yoder, Esther Greenawalt and Edith Davidson.

VIRGINIA MISSION FINANCIAL REPORT **Sept., Oct., Nov.**

Receipts	
Home Mission Board Treasurer	\$50.00
Manheim Pa. S. S.	40.00
In the Name of Christ	100.00
Leroy and Vida Yoder	45.00
Upland, Calif., S. S.	56.40
Pleasant Hill, Ohio, S. S.	44.80
W. W. Turman, Allisonia, Va. (dis.) ..	1.56
Earl Martin	5.00
Henry Lehman	5.00
Mrs. Stilwell	1.00
Total Receipts	\$359.76
Less Expenditures	342.17
Balance on Hand	\$17.59
Donations in kind from the following have been made use of during the past quarter: Glenn Daltons, Will Turmans, Howard Wrights, Edgar Turmans, Wayne Peters, Earl Martins, Rapho District, Lester Keefers, S. R. Keefers, Maria McCulloh, I. W. Mussers, I. M. Wolgemuths, Elias Mussers, Abner Martins, Kennard Webbs, Daughters of the King S. S. Class, Palmyra, Pa.	
Expenditures	
Cow and Calf Feed	\$29.55
Pigs and Pig Feed	56.79
Chicken Feed	10.49
Coal and Wood	71.59
Yoder Table Expense	61.00
Yoder Car Expense, Gas and Two	
New Tires and Tubes	33.45
Greenawalt and Davidson Table Exp.....	29.64
Greenawalt Car Expense and Gas	49.66
Total Expenses	\$342.17

— OBITUARIES —

ENGLE—Fannie A. Engle, wife of Bish. S. G. Engle was born November 21, 1883, and departed this life January 1, 1945, in a local hospital, at the age of 61 years, 1 month, and 10 days.

In addition to her husband she is survived by one daughter, Mrs. Christian Brinser, Palmyra; two sisters, Mrs. Isaiah Bashore, Elizabethtown, and Mrs. John Wadel, Shipensburg; one brother, William D. Nye, Cham-

bersburg; three grandchildren and a number of nieces and nephews.

She was a member of the Brethren In Christ Church from girlhood. Always very devoted to her Christ. To help others, visit and pray with the neglected was her delight.

Her testimony during her brief illness was that she was ready and had no condemnation, saying, "I examined my life and found nothing more that I could have done." Her leaving was very peaceful. The smile she had in life was hers in death.

The few years Sr. Engle lived at the home, she was busy in the service of her King, whom she so dearly loved. Her testimony in the prayer meeting and her help in Vacation Bible School and Sunday School will be greatly missed.

Funeral services at the Messiah Home Chapel and the Brethren In Christ Church, Elizabethtown, were in charge of Bish. John Brinser, assisted by the Rev. Irvin O. Musser. The scripture used was the twenty-third Psalm. Interment in East Donegal cemetery, near Maytown.

Hoke—Martha Hocker Hoke, daughter of John K. and Susana Heisey Hocker, was born in Montgomery County, near Clayton, Ohio, on May 7, 1861, and passed to her eternal reward after a lingering illness of several years, at the home of her son, Harvey Hoke, of West Milton, Ohio, Dec. 28, 1944, at the age of 83 years, 7 months and 21 days. She was converted at the age of 17 in the year 1878 and united with the Brethren in Christ Church, of which she was a faithful member for 66 years until the time of death.

On January 23, 1879, she was united in marriage to Samuel Hoke. To this union were born five children, three boys and two girls of whom all are living: Lydia Hoover of Covington, Ohio, Elmer Hoke of West Milton, John Hoke of Pleasant Hill, Harvey Hoke of West Milton, and Mrs. Iva Fritz of Troy, Ohio. Also surviving are two brothers, Walter Hocker of Dayton, Ohio, and Walter Hocker of Bradford, Ohio; fourteen grandchildren, twenty-seven great-grandchildren, and three great-grandchildren, as well as many other friends who are left to miss her.

Sr. Hoke, with her husband Samuel, spent the greater part of their lives in the interest of Christ and the Church in which he was ordained as a Deacon in the year 1886 and in which office he served faithfully until the time of his death in 1926, having preceded Mother Hoke 18 years. Funeral services were conducted at the Highland Church, in charge of Bishop O. B. Ulery, assisted by Bishop Wilber Snider. Interment was made in the adjoining cemetery.

MUSSER—Charles Klugh Musser was born July 23, 1879, near Mountville, Pennsylvania. He died January 4, 1945; age 65 years, 5 months and 12 days. He was a son of the late Jacob S. and Mary K. Musser.

The family wishes to take this opportunity to express its gratitude for the many kindnesses shown by the neighbors and friends during this hour of bereavement. Funeral services were held from the home Sunday P. M., Elder S. O. Brubaker officiating, assisted by Elder Walter Reichard, burial in Mt. Tunnel Cemetery.

SHELLY—Mary E. Heisey Shelly, daughter of Eld. John and Elizabeth Heisey, was born Oct. 14, 1854, and departed this life Sunday, Dec. 24, 1944, aged 90 years, 2 months and 10 days. On Dec. 27, 1878, she was united in marriage to Samuel S. Shelly. To this union were born five children, four sons and one daughter. A few years after marriage in a revival meeting held in a schoolhouse near their home by Eld. Jeremiah Hoke, she sought and found Christ as her personal saviour. She united with the Brethren in Christ church, remaining a consistent member until death. If Sr. Shelly would have lived three more days she and Bro. Shelly would have celebrated their 66 wedding anniversary.

In passing she leaves to mourn their loss the husband who is in his ninetieth year; the five children, Mrs. Glenna Kauffman, J. Harry, Charles H., Melvin Esta and Samuel W., all of West Milton; twenty grandchildren, seventeen great-grandchildren, one brother, Ora Heisey of Bradford, O., two sisters Mrs. Anna Warner of Potsdam, O., and Mrs. Alice Arnett of Philipsburg, O. Funeral services were held at the Highland Church conducted by Bish. Wilber Snider, assisted by Eld. E. J. Rohrer. Text II Tim. 4:6. Interment in adjoining cemetery.

"A true Christian never destroys a tract, get a double blessing on your soul by inviting others to read them too."

FINANCIAL REPORT OF THE BOARD FOR **YOUNG PEOPLE'S WORK**

October, November, December, 1944

Balance on Hand Oct. 1, 1944 \$258.77

Receipts

Messiah Home Y.P.S., Harrisburg, Pa.	\$50.00
Fairland Y.P.S., Cleona, Pa.	22.00
Y.P.S. Pleasant Hill Church, Ohio	20.51
Ringgold Dist. Y.P.S., Waynesboro, Pa.	50.00
Y.P.S. Upland Church, Upland, Cal.	50.00
Pleasant Hill Y.P.S., Hamlin, Kansas.....	14.50
Christian Workers Society, Palmyra, Pa.	25.00
Rosebank Cong., Ramona, Kansas	15.00
Y.P.S. Merrill Church, Wheeler, Mich.	66.74
Messiah Lighthouse Chapel Y.P.S.	

Harrisburg	7.00
Air Hill Y.P.S., Chambersburg, Pa.	30.00
Abilene Church Y.P.S., Abilene, Kansas	10.00
Mount Rock Cong., Shippensburg, Pa.	43.00
Highland Y.P.S., West Milton, Ohio	54.63
Palmyra Sunday School, Palmyra, Pa.	35.00
Belle Springs Y.P.S., Navarre, Kansas	15.00
Manor Y.P.S., Lancaster, Pa.	68.71
Center Y.P.S., Clinton, Mifflin Co., Pa.	25.06
Air Hill Y.P.S., Chambersburg, Pa.	10.00
Carlisle Y.P.S., Carlisle, Pa.	67.00
Merrill Y.P.S., Wheeler, Mich.	75.00

Total Receipts **\$754.15**

Total **\$1012.92**

Expenses

Order No. 54, Wendell Harmon, mimeograph exp.	\$ 7.74
Order No. 55, \$2.50 each to 81 Boys in C.P.S.	202.50
Order No. 56, \$2.50 each to 82 Boys in C.P.S.	205.00
Order No. 57, \$2.50 each to 84 Boys in C.P.S.	210.00

Total **\$625.24**

Balance on Hand Jan. 1, 1945 \$387.68

I have at hand an order for the Jan. 15 checks for 88 Boys in C.P.S. totaling \$220.00, which would leave a balance of \$167.68.

By George Lenhart, Treas.

BENEFICIARY BOARD FINANCIAL **REPORT**

October, November, December, 1944

Balance on Hand October 1, 1944 \$2992.42

Receipts

Pleasant Hill S. S., Ohio	\$47.66
Fairview S. S., Ohio	20.67
Colyer S. S., Penna.	14.05
Green Grove S. S., Penna.	5.70
Bethel Chapel S. S., Ohio	109.50
Silverdale S. S., Penna.	89.86
Abilene Cong., Kansas	10.00
Manor-Pequea Dist., Penna.	36.40
Mr. & Mrs. J. Roy Eyser, Thomas, Okla.	50.00
Valley Chapel Cong., Ohio	50.00
Palmyra S. S., Penna.	20.00
Graham S. S., Penna.	33.77
Hummelstown S. S., Penna.	25.00
Harv. Meet., N. Dickinson Dist., Kan.	230.10
A Sister, Sask., Can.	2.00
Bertie Cong., Ont., Can.	20.00
Sherkston Cong., Ont., Can.	10.00

Total Receipts **\$3767.13**

Expenditures

Paid to Beneficiaries:	
October, 1944	\$273.00
November, 1944	258.00
December, 1944	353.00

Total Expenditures **\$884.00**

Balance on Hand, January 1, 1945 \$2883.13

Treasurer, Jacob H. Bowers.

What Made Him A Tramp

Margot Asquith tells how she once met a tramp and asked him how he decided which way he would tramp, and his answer was, "I always turn my back to the wind."

That was what made him a tramp. He never had the courage to breast the wind and go courageously on in its teeth, or he would have ceased to be a tramp and have become a man.

Alas! many people with plenty of money in their pockets are only tramps, who always turn their backs to the wind and thus lose the real joy achievement of life.—*Homiletic Review*.

Foreign Missions

Missionary Types

PAUL, the pioneer missionary—testifies to his call before Agrippa, “I heard a Voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the pricks. And I said, Who art Thou, Lord? And He said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me. Whereupon, O King Agrippa, I was not disobedient unto the Heavenly vision” (Acts 26:14-19). His travels as given to us in the Book of Acts are a very interesting study. He was not careful as to where he went, when he knew he was in Divine order. He was ever laying the foundation for others to build upon (I Cor. 3:10). He was the beginner of a work, then afterward came an Appollos to water the seed he had sown (I Cor. 3:6). Through him Europe first heard the Gospel (Acts 16:9-13). In every place they went a Church was established, the fruit of his missionary zeal as witnessed by his Epistles to the Ephesians, Philippians, Thessalonians, Corinthians, and Galatians.

Pioneering is no easy job. He gives a good description of his work in the following words, “In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness” (II Cor. 11:23-27). In those days they did not have conveniences for travel such as we have today; but none of those things were allowed to hinder him in any way, that he might finish his course with joy. Truly his example is worth our following and since his day there have been many who have hazarded their lives for the sake of the Gospel. Every mission field and every mission society has had its

pioneers, who were pioneers in the true sense of the word.

PHILIP—*the missionary evangelist*.—This man was among the group of seven who were chosen to act as servers of tables (deacons), while the Apostles gave themselves “continually to prayer, and to the ministry of the Word” (Acts 6:4). Just how long he continued in this service, the Word does not inform us. Persecutions were multiplied, and the believers were scattered abroad, fulfilling the injunction of Jesus, “When they persecute you in this city, flee ye into another” (Matt. 10:23). “Philip went down to the city of Samaria, and preached Christ unto them” (Acts 8:5). This chapter records the wonderful success that Philip had in this particular city. But as all evangelists should be, he was subject to the leadings of the Holy Spirit, and we suddenly find him hastening off to the “south unto the way that goeth down from Jerusalem unto Gaza, which is desert” (vs. 26). Here was a “man of Ethiopia” riding in his chariot, reading the prophecy of Isaiah. “The Spirit said unto Philip, Go near, and join thyself to this chariot. * * Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus” (vss. 29, 35). It did not matter to Philip whether it was the crowd of the city, or the single man in the chariot—he was as ready for one as the other, and every true missionary evangelist is. Wherever God leads, there he is ready with a Spirit-inspired message and souls are won for the Lord.

BARNABAS—*the consecrated business man and exhorter*.—We are introduced to Barnabas as a man “of the country of Cyprus,” whose name, Joses, was changed by the Apostles to Barnabas—Son of exhortation, or exhorter (Acts 4:36, 37). He seemed to be gifted on that line. Speaking of the gifts in the Church, the Apostle Paul has said, “Having then gifts differing according to the grace that is given us * * or he that exhorteth, on exhortation” (Rom. 12:6-8). When a man was needed for the establishing of the Church at Antioch after their marvelous revival, the Church at Jerusalem “sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord” (Acts 11:22, 23). Such men are needed in the church and are very helpful in establishing those who have been saved. Again, we notice he was Paul’s companion on his first missionary journey and aided much in giving out the Word (Acts 13:2-4). He was also a liberal giver, “having land (real

estate), sold it, and brought the money, and laid it at the Apostles’ feet.” We need the business men of substance, who will contribute their money, for without means the work will not prosper, especially in these days when the activities of the Church use schools, hospitals, and various industries, for the saving of souls not only from sin, but also from physical and social degradation brought on by centuries of superstition and idolatry.

LUKE—*writer of missionary literature*.—The writer of the Gospel of Luke and the Book of Acts wielded a powerful pen. Did you ever stop to think what the New Testament would be without these two Books? As a physician he was especially gifted in research and gave us many particulars of the birth of Christ and details of His life which none of the other writers have given. The missionaries like his Gospel to give to the heathen because of its simple and narrative style. Much of the Book of Acts was written in the first person, plural number, indicating that Luke was a companion in travel to the Apostle Paul on his missionary journeys up to the very last, as intimated in his second letter to Timothy, “Only Luke is with me” (II Tim. 4:11). Missionary work without literature in the language of the people would be a great handicap. The Scriptures have been translated into more than a thousand different tongues. They are needed for the establishing of the converts in the truth. In most cases in the African field, the missionary has had to first put the language into a written form before the Scriptures could be translated. This, you may know, is no small task; yet many missionaries have bravely undertaken what seemed sometimes an almost impossible task; *e. g.*, God is not in the thoughts of the savages, and so it is hard to find a word in their language that would convey to them the idea of God. The influence of the printed Word and the enlightening literature can never be estimated by human calculation.

EPAPHRAS—*the missionary intercessor*.—He is a great asset to the work of God. This is what the Apostle Paul says concerning him, “Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you” (Col. 4:12, 13). The Apostle’s description of this man does not indicate that he was a preacher, or a teacher, or exhorter, but he was a humble prayerer. It was not just casual mention of them in his prayers, but he was “striving (Marg.) fervently for them in prayers.” This is a work all of us can, and should be doing; not in a certain meeting which the writer happened to attend, where each one who prayed had a little prayer written on a slip of paper that

he should use in supplicating the Lord in behalf of the heathen world and missionary activities; but we should carry the burden for lost souls, and pray with such fervency as is pleasing to the Lord, otherwise little is accomplished on our part.

PERSIS—or the ministry of women.—“Salute the beloved Persis, which labored much in the Lord” (Rom. 16:12). Women make good workers. The above is the testimony of the Apostle given concerning this lady of his day. She was not the only one he mentioned, but we take her as an example, because she is spoken of as one “which laboured much in the Lord.” The mission field of today has many more lady missionaries than men. Why is this so? It seems they are more ready to answer the call of God than are the men. They have also proved themselves good superintendents, managers, and financiers. We know of one missionary lady in a city in India, eighty-three years of age, who supervises a girls’ school of three hundred, a boys’ school of fifty boarders, besides a number of day schools in the suburbs; she has oversight of a number of Bible women. One is led to wonder at the activities of this Godly woman. Surely the Lord does sustain and use her in a wonderful manner. On the mission fields there are multitudes like her. Some are doing house to house evangelism, some serve as doctors and nurses, taking care of the sick and diseased. Some are teaching schools and training workers among the native women. Some are the wives of missionary men, building Christian homes among the people. Nothing gives a louder witness to the people than a model home. Go into the habitations of the civilized heathen, and the kraals of the savages, and what do you see? Nothing but misery and degradation—some next to, and others lower than, the beasts of the forest. Some are so low “they give lessons to the beasts in beastliness.” If I could I would like to take you to some of those hovels, and then take you to homes of those who have accepted Christ as the Head of their houses, and let you see the difference. You would soon see how well it pays. The women missionaries in this have an important place. They cannot Americanize the homes, nor are they called for this purpose, but out of their filth and their dirt they can lift them, and teach them to make home a clean place, fit to live in, and make life happy.

*Would you win all the world for Christ?
One way there is and only one;
You must live Christ from day to day
And see His will be done.*

*But who lives Christ must tread His way,
Leave self and all the world behind,
Press ever up and on, and serve,
His kind with single mind.*

*No easy way—rough—strewn with stones,
And wearisome, the path He trod.
But His way is the only way
That leads men back to God.*

*And lonesome oft, and often dark
With shame, and outcastry, and scorn,
And, at the end, perchance a cross,
And many a crown of thorn.*

*But His lone Cross and crown of thorn
Endure when crowns and empires fall.
The might of His undying love,
In dying conquered all.*

*Only by treading in His steps,
The all-compelling ways of love,
Shall men be won, and man made one
With that great Love above.*

(John Oxenham.)

—D. W. Zook.

A Snake and A Missionary

ALBERT B. LLOYD

I WAS out on a tramp with a party of Christian natives making a tour through very wild country inhabited by equally wild people. We were walking along a very narrow path in single file, nearing a big village. Just behind me on the path was my most trusted native helper—a great strong fellow who had once been an outlaw and a murderer, but who was now a simple Christian gentleman.

Suddenly he shouted to me to “look out”! I stopped and turned round to find out what the danger was, and to my amazement, out of a tuft of grass through which I had just walked, there reared a great boa constrictor, the greatest snake of Africa, the king of snakes. In a moment it came for me with astonishing swiftness. What a terrible moment! I felt powerless and the bush seemed too thick for escape. It was one of those moments, which sometimes come to us in this life, when we feel utterly unable to do anything to escape the evil bearing down upon us.

Just as the great beast reared its head and was about to strike, I was violently pushed over into the bush, and saw my faithful companion dash forward and engage the great snake in mortal combat. He had only his great knobstick in his hand, but he well knew how to use it. He rained blow after blow on the head and body of the snake, jumping this way and that as it tried to grapple with him. Once it tripped him up with its massive tail and dashed him into the jungle with terrific force, but in a moment he was up again and brought down his stick with tremendous power upon the wriggling mass of muscle.

I suppose the struggle did not last more than a few minutes, but to me it seemed hours. Swaying first this way and then the other, as the reptile struck at him, this wonderful man seemed to have a charmed life. Alas, the stick was quite inadequate against this solid mass of flesh, and I feared my friend would be overcome. I could do nothing but gaze with horror upon this colossal combat. Man and snake seemed so mixed up together that I dared not use a gun, and to have attempted any interference might have brought disaster to this great hero.

At last both snake and man seemed to slacken their efforts, and I could see that my friend was almost gasping for breath. But the snake also had had enough, for quite suddenly, with a low hissing noise, it swung round and crashed into the jungle, making as much disturbance as a big four-footed beast; it turned its head and glared wickedly at its conqueror as it disappeared from view. My brave friend, although bruised, exhausted, and pouring with perspiration, was fortunately not badly hurt as he came out of this struggle.

The converted outlaw had saved my life at the risk of his own.

Missionaries are often in very great danger. Won't you pray daily that God will protect their lives?—*Our Pentecostal Boys and Girls.*

“They Comfort Me”

F. Crossley Morgan

Dr. H. W. McLaughlin, of Richmond, Va., tells a lovely story of an experience while in Palestine. In talking to an old shepherd he inquired in what sense it could be said that his staff was for the comfort of the sheep. The old shepherd proceeded to explain that in daylight he always carried the staff across his shoulder, and when the sheep saw it, it spoke of the presence of the shepherd, and thus was a means of comfort. On the other hand, if night overtook him with the sheep on the mountainside, or if they were caught in a heavy mountain mist so that the sheep could no longer see the staff, then he would lower it, and as he walked he would tap with it on the ground, so that by hearing if not by sight the staff comforted the sheep by speaking of the presence of the shepherd.

David remembered these things and said in effect to himself, “It would be unreasonable to suppose that God has less care for me than I had for the sheep!” “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.”

—A Psalm of An Old Shepherd.

THE CHRIST LIFE

Dr. F. E. Marsh

THE late Dr. W. J. Henderson of Bristol College once said, "I preached Christ before I knew theology." Doubtless what he meant was, he knew Christ personally before he knew the truths relative to Him. All true theology centers in Christ. How often is the saying of Paul relative to truth and Christ, misquoted, namely, Ephesians 4:21. It is generally quoted "The truth as it is in Jesus." There is no "It" in the passage. It reads, "As the truth is in Jesus"; or as it should read, "According as is the truth in Jesus." By putting the "It" in the passage, makes truth to be comparative, and suggests truth may be found elsewhere, whereas the truth is only found in Him—"As the truth is in Jesus"; and not without added significance and emphasis is "truth in Jesus." In the Man of Nazareth is the wealth of Heaven's truth found. If we miss Him, we do not find the truth.

In a talk with a well-known Baptist minister (F. C. Spurr, of Birmingham) during the Union Meetings in London (1929), he remarked to me, "I am more than ever convinced that what we need is to preach Christ." I replied, "When we get on to critical questions, we are divided; but when we center in Him, we are united." When we think of Christ, what a charm there is in His personality, what a beauty in His life, with an attraction in His words, what an authority in His teaching, what a Deity in His Divinity, what a humaneness in His humanity, what a depth in His love, what a wonder in His grace, what a philosophy in His wisdom, what a spell in His actions, what a uniqueness in his attitude, what a revelation in His ministry, what a wealth in His riches, what a glow in His death, what a might in His resurrection, what a glory in His ascension, what a suitability in His promises, and what an exclusiveness in Himself and yet what an inclusiveness too. We have to say of Him

*"Immortal Love, for ever full,
For ever flowing free,
For ever shared, for ever whole,
A never-ebbing sea."*

It is possible to talk and teach about Christ and miss Him of whom we teach and talk. We may see the clothes in the empty tomb where He has been, and miss Him who has been there. This came over me on one occasion when lecturing to the students in the New York Missionary and Training Institute. My theme was, The Atoning Death of Our Lord. The first lecture I had given and covered seven points, namely,

The Only Life Worth Living

The Atonement of Christ Is the Sum of All Knowledge.

The Atonement of Christ Is the Substantiation of All Prophecy.

The Atonement of Christ Is the Basis of All His Offices.

The Atonement of Christ Is the Sum of All Teaching.

The Atonement of Christ Is the Substance of All Preaching.

The Atonement of Christ Is the Center of All the Graces.

The Atonement of Christ Is the Medium of All Blessing.

Meantime it had impressed me that there was a possibility of putting the death of Christ in the place of Him who died. So I asked the students to alter the points of the lecture, and put

Christ in His Atonement Is the Sum of All Knowledge.

Christ in His Atonement Is the Substantiation of All Prophecy.

Christ in His Atonement Is the Basis of All His Offices.

Christ in His Atonement Is the Sum of All Teaching.

Christ in His Atonement Is the Substance of All Preaching.

Christ in His Atonement Is the Center of All the Graces.

Christ in His Atonement Is the Medium of All Blessing.

Evidently some such thought had come over the late Principal Edwards of Bala College, for he has written, "Jesus is the Atonement! This is the Atonement—not the sufferings, and not the death, but the Person of the Sufferer and death. It is not He made the atonement, or paid the atonement. The Bible goes beyond that. He is the Atonement—not Himself without the act, but Himself in the act!" The Person gives value to the work.

*The Christ, who died on Calvary's tree,
Is the Atonement made,
To speak of it without Himself
Leads only to a grave.*

*The Lord who died, the God who bled,
Makes all His death complete,
Aught else will leave us cold and lorn,
And will His death deplete.*

Paul in his Letter to the Church in Corinth. in speaking of his determination in preaching, says. "I determined" (decided) "not to know any thing among you, save" (except) "Jesus Christ, and Him crucified" (1 Cor. 2:2). He did not say "Jesus Christ" only, but "and Him

crucified". The "Kai" (And) couples Christ's death with His Personality, for the "Kai" is like a coupling to a railway train which connects the two carriages of the railway train. Not one without the other, but the one with the other, and making each essential to the other. We may preach "Jesus Christ", and leave out "And Him crucified"; and we may preach the crucifixion and obscure "Him," who was crucified. To preach Christ without His Cross in Unitarianism, to preach His atoning death without Himself is Rationalism; we need both.

We do not want a Crossless Christ, nor a Christless Cross. Some years ago, when in Montreal, Canada, I could not help being impressed by the seeming religiousness of the place, and yet how much wickedness there was on every side. Plenty of outward religiosity, and yet Christ was not known as He ought to have been. Thinking of the real need, it led me to write, at that time, the following lines,

A Crossless Christ no blessing gives to man;

Christ stands alone in beauty still and grand;

*The Holy One in luster pure and fair,
But makes our sin in lurid light to stand.*

His love reveals our hate, His life our death,

The Perfect One our imperfection shows;

His selfless life makes known our self so vile,

And puts us in the hell of judgment woes.

The Christ of God and Blood of His own Cross!

We need them both to save from guilt and sin;

He gave His life, when He for sin did die;

By faith we yield our heart and life to Him.

The Christ can save, for He is God, supreme,

The Blood of Christ doth save and giveth rest.

So rest our souls on Him, and on His Blood,

For Christ and Cross, these make us safe and blest.

—The Alliance Weekly.

Worldly wealth is the devils' bait; and those whose minds feed upon riches recede, in general, from real happiness, in proportion as their stores increase.

*Rise up, O men of God,
His kingdom tarries long,
Bring in the day of brotherhood,
And end the night of words.*

—William P. Merrill.

AN ALARMING TRAGEDY OF OUR DAY.

Orrie D. Yoder

And knew not, until the flood came, and took them all away; so shall also the Coming of the Son of Man be." (Matt. 24: 39).

TRADITION informs us that Nero fiddled while Rome burned. This may be true, and we may be sure that he did more than fiddle; he also engaged in wild and base debaucheries. . . .

What about these days? Look at the world to-day and you see it burning and literally destroying itself. Society and civilization are in the grip of a fire and death struggle. Ruin and destruction are to be seen on every hand. . . .

In the midst of all this desperate struggle, the masses are engaged in unchecked debauchery and revelry. Why is it that there is no cessation in the wild night life of our people, with night clubs and dance halls thronged with people engaged in wild excesses while our young men are fighting and dying in a half-dozen lands? The people are mad with a passion for drunkenness and frivolity while the nation's life is at stake. They seem to have lost all their sense of reality. . . . And who cares? Yes, the world is burning, while the masses are fiddling and dancing, eating and drinking, and "playing loose" with everything that is sacred and worth while.

The time upon which we have come calls for earnest prayer and consecrated living and service on the part of God's people. . . . Let us awake and be sober. The time cannot be long; the Lord must soon come for His own. Let us cease playing religion and get down to serious business for the Lord." (Grace and Truth)

"One of the hard things to understand by those of us carrying a spiritual burden these days is the prevalent spirit of frivolity and carelessness that seems to be an ab-ses-sion with people of all classes, in the midst of the greatest horror of tragedy the world has ever known. Step into a dining car of one of our modern streamliners and note the way the better classes of the traveling public—both men and women, are steeping themselves in forms of indul-gence utterly out of keeping with the seriousness of our day. . . .

When husbands and brothers and sweet-hearts and sons are facing the most hor-rible forms of death ever devised by the evil genius of depraved man; and when hospitals and mental institutions are al-ready taxed to capacity with casualties, it would seem that now, if ever, would be the time when men and women would think sober thoughts. Apparently it will

require something more startling than any-thing the world is now experiencing to bring about the change of heart so much desired.

While there may be some measure of ex-cuse for those who have never called them-selves Christian, yet it is astounding to see so many people who do call them-selves by that name, apparently asleep to the tremendous issues in this at once the saddest and most portentous period of the world's history. When lives and hearts and homes are being broken; when misery of a quality hitherto unknown is stalking across continents; and when shades of night are being drawn across the vistas of whole na-tions of people, it would seem that now would be the time when carelessness and indifference would give place to dynamic action in the carrying out of God's pro-gram for the redemption of a lost world." (Oriental Miss. Standard)

The above quotations from two present-day religious magazines show to us that the seriousness and alarm concerning the sad conditions prevailing in our day, is not an over-emphasis expressed by a few of our own faith. The serious end-time conditions predicted in the eternal Word of God should stir not just a few in the thinking of different denominations and faiths, but should humble us all and stir us to earnest prayer and sober thinking, such as we have never done before. Surely.

Life's Book

Elizabeth Messinger Frehafer

*There is a wonderful book called "Life,"
that I have read for years,
And its alternates laughter and smiles
with sobs and bitter tears,
And I turn from it discouraged as page
after page I read,—
There's nothing there to comfort or help
in my bitterest need.*

*I would happily close the book and lay it
aside unread,
And enter the Land of Peace, that is known
alone to the dead,
But my Teacher stands beside me, and he
bids me read each page.—
The chapter "Youth" is finished, I've be-
gun the chapter "Age."*

*And O my heart keeps wishing, as I can't
absorb its truth,
I had clearer understanding when I read
the chapter "Youth";
For when chapter "Age" is finished, in
golden letters I'll see
"Heaven," the final chapter, to be read in
Eternity.*

—Evangelical Missionary World.

if we are open to the truth, we should realize that our Lord Jesus Himself and the sacred writers of Scripture were not merely playing on figures of speech but were expressing many stern realities as they foresaw awful apostasy and indiffer-ence of the "last days".

In a week-end revelry held in a "booze-joint" a religious leader of the community was one of those at the front of the pro-gram. A mother whose husband is in the army became so drunken that her own daughter rebuked her for her shame. Il-legal gambling was also a part of the program. While this week-end program of debauchery was going on, there was in the same community a home bereft of a son who was killed in war and the week following, a brother of the deceased and a son in the same home came home wound-ed for life in the present war. Other homes in the same community had frantic moth-ers whose husbands had received their call to go to the army, leaving them to the seemingly impossible task of directing growing boys and girls in the absence of father.

What about ourselves, we who profess Conservation and simplicity of life? Is our humility and simple life in keeping with the serious times and conditions of our day? Or, are we asleep too? May we take the warnings concerning watching and being sober in the light of our Lord's near Return! May we take at face value, our Lord's warnings concerning the world and conditions in the "last times". (2 Tim. 3)

She Didn't Believe It!

When Dr. J. C. Masee's daughter was small, attending a school in Brooklyn, her teacher said one day "There is no doubt at all but that the moon is made of green cheese." She further explained that this was due to a "chemical reaction." Dr. Masee's daughter told her father, "I told her I didn't believe it, that it wasn't in the Bible and I'd prove it."

She then asked her daddy to help her win her point; but he told her to study her Bible and try to figure it out herself, for he was too busy to help her that even-ing. The next morning he had planned to help her, but she left for school without his help. All day he wondered how she got along with her teacher; so when she came home that evening he was interested to hear her explain. "I got down my Bi-ble as you told me and found where it said that the moon was made on the fourth day and cows were not made until the sixth day. So I asked the teacher how the moon could be made of green cheese when there wasn't any milk to make it of."—Christian Victory.

GREAT FAITH

J. W. Goodwin

"O woman, great is thy faith" (Matt. 15: 21-28).

FROM various statements made by Christ it may be inferred that there are degrees of faith. "O ye of little faith". "If ye have faith as a grain of mustard seed." "Woman, great is thy faith". Concerning another, "I have not found so great faith, no, not in Israel". From no faith to faith, little faith, great faith, and Paul states, "Your faith groweth exceedingly". Faith can be developed only by exercise. We must not think of our faith as small or weak, because we are obliged to overcome difficulties. The trial of your faith is much more precious than of gold that perisheth. God did tempt or try Abraham. The testing of Abraham's faith brought out the strength of his character. He staggered not at the promise through unbelief, but was strong in faith, giving glory to God.

It may be helpful to study the character and activities of this woman who came to Christ for help that we may more fully understand the character of her faith. The first step in her faith may be seen in her devotion and care for her loved one. Sincerity will demand that we have some burden and care for those of our household. This is not selfishness. A careless soul who can neglect those of his own household has denied the faith. A faithful mother will toil for the interest of her children. This instinct is found even in the animal kingdom, and surely no sincere father or mother could neglect his own.

Second, her faith only intensifies her conception of the great danger of the child. "My daughter is grievously vexed with a devil". Real faith opens our eyes to the spiritual dangers of our loved ones. While love covers a multitude of sins, it does not deaden our sense of appreciation of their eternal welfare. It is said that love is blind, and many parents are unable to see the danger to which their children are exposed; but faith in God is not blind. Faith sees the dangers and comes to the proper source for help.

Third, the faith of this woman was not in herself or any human means. She realized her utter helplessness and cried that the Son of God might have mercy. Real faith is a confession of our own helplessness and embraces the all-sufficient promise of God and rests wholly in the Divine strength and veracity. Boasting and self-sufficiency have no place where faith abides. Faith sees the promise and clings to that alone.

Fourth, the faith of this woman was not

daunted by seeming difficulties. Faith is not blind, even in the face of difficulties. The Prophet of God saw the mountains as distinctly as did his servant. He knew that the opposing forces were coming directly his way, but what the servant did not see was that these mountains of difficulty were filled with horses and chariots.

This woman evidently knew that she was a foreigner and had no rights. She had come quite a distance to make her wants known. Christ in whom she trusted was silent and gave her no attention. It must have seemed to her so strange to be thus neglected. However this did not in any way cool her devotion and ardor. The record seems to imply that she repeatedly and continuously kept up her request. The disciples said, "She crieth after us". This kind of faith which the woman had has a grip to it and holds steadily on, even in the silence of Heaven. It may have seemed disgraceful and disturbing to many. Nevertheless her faith promoted earnest prayer. She must have heard even the statement of Christ when He said, "I am not sent but unto the lost sheep of the House of Israel". She knew very well that this statement must have included her, but even this did not daunt her faith.

Fifth, the praying faith of this woman intensified her worship. The silence of Jesus to her cry seemed against her. The opposition of the disciples seemed to stand

The Charmed Life

G. S. Herrstrom

Charmed is the life that in Jesus doth hide;

Serene is the calm nestling close to His side.

*E'en sorows are sweet
That His will has allowed;
And His love is replete
In the dark, dismal cloud.*

*Safe rests the soul on the bosom of God;
Secure in His Word like the seed in the pod.*

*Though troubled the gaze,
Let the storm ride the sky!
All the clouds and the haze
Drift away by and by.*

Joy in the Lord is the strength of the heart,

*Looking to Jesus for His love to impart
His rich, gentle grace,*

*For each need of the day,
Till our lives flow with praise,
Love and faith all the way.*

—Selected.

in her way. The clear statement of Christ might have been taken as an answer that there was no help for her, but still her faith clung more closely and her hope brightened into sincere worship and devotion. She came and worshiped Him with her simple petition, "Have mercy on me". To all this the answer of Christ seemed more hopeless than ever, for He informed her that it was not meet to take the children's bread and give it to dogs. Many of us would have accepted this statement and gone away, declaring that God does not hear our prayer, that He refuses to help us, and some, I fear, would have resented a statement like that. We would have felt despised as well as neglected. No one would appreciate the implication that he was worth nothing more than a dog.

Sixth, her faith inspired ground for expectation. Her deep humility was perfectly willing to take crumbs, and she felt no strong resentment even to be thought of as a dog. Her faith burst forth seeing her opportunity, saying, in substance, "Even if I am a dog, dogs have crumbs, and all I want, Lord, is a crumb from Your bountiful hand." In this we may see the greatness of her faith in that the healing of her child was only a crumb compared to the Master's bountiful supply. It would be an easy thing for Him to care for the unfortunate situation of her loved one. Her faith was great in Christ's ability, in Christ's willingness to undertake a small matter like this, and she exclaimed, "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table". Real faith is always humble. It never struts or boasts and never declares its own strength. Faith is strong only as it rests in Divine strength. Hence the strength of our faith is not in ourselves, but in the mighty God of Jacob, who has all strength.

Great faith never seeks for more evidences. It is doubting hearts who seek for greater evidences. Faith accepts the promise and clings to that alone. The woman's faith was great because she endured though compassed about with many difficulties. The woman's faith was great though tried in the furnace of neglect and silence. The woman's faith was great as manifested in her worship which indicated that she believed that this Christ was the Son of the Living God. Her faith was great in the depths of her humility. Her faith was great in that she was willing to accept even a crumb from the Master's hand. "O woman, great is thy faith", came from the lips of Christ in the midst of His pleasure as He smiled upon this humble soul. This woman could have what she wanted, and she got it.—*Herald of Holiness.*

John 3:16: leads hundreds to Heaven,
but Rev. 3:16 leads millions to hell,